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THE MISSIONARY SPIRIT:

INTRODUCTORY

TO THE COURSE OF MONTHLY LECTURES

ESTABLISHED BY

THE BISHOP

AND THE

CLERGY OF BOSTON AND THE VICINITY,

TO BE DENOMINATED

The Episcopal Missionary Lecture;

DELIVERED IN CHRIST CHURCH, BOSTON,

ON THE EVENING OF ADVENT SUNDAY, NOV. 27, 1831.

BY

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RECTOR OF TRINITY CHURCH.

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The publicity desired for the establishment and purposes of the Episcopal Missionary Lecture requires,—in the opinion of those whose zeal and devotion to the cause, and whose sound and enlightened judgment, on other subjects at least, cannot be called in question,—the publication of the Introductory Discourse. To decline, under these circumstances, would be inconsistent with the Author's sense of obligation, on that occasion and on others declared, as a minister of the Church of Christ, and, what should be regarded as very nearly synonimous, the servant of Christian Missions. The entire proceeds of the sale will be devoted to the general purposes of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

INTRODUCTORY LECTURE.

THE present is designed to be a "Missionary Lecture." It is the first of a course founded and to be sustained, by the Bishop, and the Clergy of Boston and its vicinity. Its establishment is the joint act of all the Clergy who could be consulted on the subject, with the Bishop at their head. The agreement to support it, refused by none to whom it has been offered, already bears fourteen names. Others have given their approbation, and at the first opportunity will add their signatures. It had its origin in a strong desire to promote what is commonly called a "MISSIONARY SPIRIT;" and in a firm belief that, in addition to the appointed means of grace, with God's attendant blessing, there is only needed, for that end, a free circulation of Missionary intelligence, under a just sense of the nature and sacred obligation of CHRISTIAN MISSIONS. Contemplating the *Domestic and Foreign Missionary*

Society, as emphatically the institution of the Church, and feeling that, while the several diocesan and local Missionary Societies were certain of finding support in the immediate personal interests to which they directly appeal, a general Society could only be sustained by simultaneous and vigorous exertions in every quarter of the Church, the whole of which it comprehends, and on all of which it relies, the Clergy have resolved that to the support of that Society especially, the influence of the Lecture shall be directed, and the funds which may result from it be exclusively appropriated. Such was the origin, such are the objects of the Missionary Lecture. Founded in Christian love, having for its motive the love of souls and of Christ who died for them, having for its object the extension to all lands, and to every living man, of the Gospel which he came to preach, and the Church which he so loved that he purchased it with his own blood,—may its duration be correspondent with that true charity which *never faileth!* May the assembling of ourselves together for this benevolent and blessed purpose, and of those who shall come after us, long years and ages hence, never be forsaken! So long as a nation shall remain in darkness, a feeble parish faint for lack of aid, a soul for whom Christ died remain unconscious of the cleansing unction of his blood, may the voice of this Lecture still

be heard, nor cease, but amid the choral hallelujahs of a world reclaimed to righteousness!

It only remains that I premise the reasons of *my* standing, upon this occasion, in this place; and then proceed to offer such considerations in behalf of the work now undertaken as may commend it, Christian brethren, to your attention, your confidence, your affection, and, by God's blessing, render it useful to you, profitable to his Church, and promotive of his praise. As an *Episcopal* Missionary Lecture, it was desired and designed that he who is over us in the Lord, without whose sanction, as it is our principle to do nothing, so it is our wish that all good works should begin with him, should have stood here before you to-night; and none of you can lament one half so deeply as I do the official duty, in another place, which prevents his being here. It is gratifying to be re-assured, by a recent letter, that he is deeply interested in our present assembling, and in its objects; and that, on the earliest return of it, consistent with his official avocations, he will instruct and animate us by his words of wisdom and of piety. Others of my brethren of the Clergy, who should more worthily have filled this place, being prevented from discharging its relations by previous engagements of duty, or by peculiar circumstances, it has fallen to my lot, upon the principle adopted for the

"Lecture," to break the first ground in this most hallowed field which Christian hands can cultivate, the field of Missionary labour. Nor do I now, thank God, for the first time, so put my hand upon the plough. It was the pledge of my baptismal consecration, that I should "not be ashamed to confess the faith of Christ crucified." It was the admonition of his lips who, with an Apostle's warrant, called me to the ministry of Jesus Christ—lips, that on earth were ever kindled with the burning eloquence of truth, and which in heaven, I doubt not, will swell eternally before the throne, with angels and with saints, the song of praise and adoration to the Lamb—"We exhort you in the name of our Lord Jesus Christ, that you have in remembrance" "unto how weighty an office you are called;" "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever."* And it was my solemn vow and promise, registered in heaven, and, at the last day, to be the sentence to my soul of joy or wo ineffable and everlasting, "I will endeavour to do so, the Lord being my helper." To the Missionary enterprise then I am a debtor, by the very faith which makes me Christian. For the Missionary enterprise I am engaged, with all my faculties and pow-

* Exhortation in the office for ordaining Priests.

ers, by the very vows which bind me to the altar of my God. In the assertion, the promotion, the extension of the Missionary enterprise, let me live, let me labour, let me die! And let my last act be an effort, my last breath be a prayer, for Christian Missions!

I have said that the present is the commencement of a "Missionary Lecture." It is *Missionary*, as to the object—the promotion of Missions. It is to be a *Lecture*, in its character—inasmuch as, departing from the requisitions of proper pulpit discourses, liberty is reserved to offer, as the occasion may require, or the inclination of the lecturer may suggest, either a regular sermon, details of Missionary intelligence, views of the history, or what may properly be called the philosophy of Missions, the biography of Missionaries, or whatever may tend to illustrate the past or to promote the future results of the Missionary enterprise—the object being to present, in a series of lectures, whatever can illustrate the nature, exhibit the importance, or enforce the obligation upon all who profess and call themselves Christians, of Christian Missions. Is there not something in the character of the present times, my brethren of the Clergy, which loudly calls for such an undertaking at our hands? On all sides, lectureships are established, upon every branch of human knowledge. Philosophy seems resolved to go hand in hand with philanthropy in the extension of

universal education. There is, I believe, no single night in all the week, in which the thirst for secular science may not be gratified. And it is all well. Nay, it is a generous, a noble, a most spirit-stirring spectacle. It is the assertion of the proper dignity of the nobler, the immortal part of man. It is the triumph of the intellectual and refined over the material, the animal, the grosser elements of human nature. It is the true and proper preparation of the mind for that cultivation of its celestial tendencies, that development of its eternal capabilities, which shall best fit it for the contemplation of its Maker here, and his enjoyment hereafter. There is, I know, nothing in physical or in moral or in intellectual science that can save the soul. The voice of history bears testimony that a nation may "seek after wisdom," and yet reject the cross of Christ as "foolishness." We know that men may be wise in this world, and yet not wise unto salvation. There is much more than speculation for the conjecture, that not even the temporal freedom, greatness, or prosperity of a nation can long be preserved without the sanctifying and protecting influence of religion. What is the inference then? That we should check the advance of useful knowledge? That we should shut up and seal the fountains of science from the people's use? That we should put out the light of common, nay, of univer-

sal education? As well might we attempt to roll the ocean-tide back, ere it reaches its appointed bound. As much ought we to wish to quench the glories of the orb of day. No. Let the one roll on, the other still shine out, and spread, and blaze, from the one end of the whole heaven to the other! But let us, to whom the Lord has given in charge the souls of those who hear us, see that our post is taken at the fountain head of knowledge, to cleanse its streams, even as the waters were made sweet at Marah, with the pure word of God. Let us, the Clergy, the servants of the Lord, the ministers and stewards of the Gospel of reconciliation, see to it that on all who fall within our influence, there rise, even on the noon of science, the brighter, more enduring splendours of the Sun of Righteousness. Let us not be behindhand in the race of improvement. Let us, who are of the day, be of the day; be vigilant, be faithful, be untiring. The Gospel of our risen Saviour is the perfect wisdom of the all-wise God. Let us not keep back its beauty, nor repress its splendour. Let us bring them out to the intelligence, the admiration, the acceptance of the world. God's word, if it have free course, will be glorified. The truth of God is great; and, if we are not unfaithful, will prevail. Even if we are, it will. It will prevail in other hands. A kingdom will be given to it, and power;

and we—let us regard in time the dread alternative—we must either be of those who reign with him in glory, or of those who are destroyed before the brightness of his coming. Let us not deceive ourselves, nor be unfaithful in the choice. Let us remember our great advantages. Let us live ever in the sense of our infinite responsibilities. The Gospel, which He who was in the beginning with God, and was God, humbled himself to dwell on earth that he might reveal, let us grudge no labor, no exertion, to extend to those who have it not. The Church, which he purchased with his blood, let us be ever ready, by any self-denial or sacrifice of ours, to serve, to enlarge, to establish in the earth. It is enough, let us allow, for the servant that he be as his Master. Devoted as our Master and only Saviour was to the work which his Father gave him to do, let us count it all joy to walk in his benevolent and holy steps; and as he came, the Missionary of heaven, to preach on earth the Gospel of salvation, so, whether in going ourselves, or in enabling others to go out into all the world, let us each, according to the ability which God has given, fulfil, in the promotion of his own peculiar enterprise, the proper work of Christian evangelists.

The Clergy, who united to support this Lecture, declare, in the agreement which they have signed,

that its purpose is "to excite, extend, and continue among the members of the Church, a MISSIONARY SPIRIT." In what remains of the present Lecture, I shall chiefly address myself to these three questions.

What is the Missionary Spirit?

Why should it be cherished by us?

What fitness has the plan proposed to promote that object?

Am I asked *what the Missionary Spirit is*, I must reply, the spirit of the Gospel, the spirit of Christianity, the spirit of Christ himself. In a single word, my brethren, it is love, true Christian love; the love, which prizing that most which God prizes most, may be emphatically distinguished, as *the love of souls*. So described, you will assent at once to my assertion, that the Missionary Spirit is the spirit of Christ,—for he himself has given this very account of his own glorious Mission from heaven to our poor world; "God so loved the world," so loved the souls of lost and sinful men, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So described, you must allow the Missionary Spirit to be the spirit of Christianity,—for "the love of Christ," the love which was in Christ, "constraineth us," was their excuse who, at the risk of being thought by the wise in this world "beside themselves," defended that magnanimous

and self-denying course, in which, defying danger, and despising shame, they "hazarded their lives,"—first called Apostles, then as martyrs crowned,—"for the name of our Lord Jesus Christ," both theirs and ours. So described, you must admit that the Missionary Spirit is pre-eminently the spirit of the Gospel,—for "all the law" of Christ, so Paul interprets it, "is fulfilled in this one saying, thou shalt love thy neighbour as thyself;" and since to gain the whole world, and lose the soul, is infinite, eternal loss, the love of other souls, of all souls even as of his own, becomes the Christian's rule; and the Missionary Spirit—the spirit which prompts men, as it did the Saviour of men, "to seek and to save that which is lost"—appears to be, and is, the essence of the Gospel. And if, to hasten to our next division, at that great day, when all the secrets of all hearts shall be made known, a cup of water, given to a disciple, in the name of Christ, shall be allowed as given to him, what glory shall be theirs, what blessing, and what joy,* who, before all worlds, shall be acknowledged as teachers of eternal righteousness—who, having poured upon dark souls that groped in misery and sin the light of everlasting life, shall be exalted,—fit reward!—to "shine, as the brightness of the firmament," and "as the stars forever and ever!"

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* See Note I.

Is it now asked, *why should such a spirit be cultivated and cherished*, the answer prompts itself; that we may save, through Christ, our own immortal souls. That we may save them, not by caring for them only—that can never be!—but by doing to the utmost, even as God's all-seeing eye shall judge, what in us lies, to save the souls of others.* In a word, by kindling all hearts with that pure flame of love which shall refine and turn them all to God;—win from the rich man the free offering of his gold and silver to be the ransom of imprisoned heathen, or the light of ignorant and erring Christians, or the life of dying sinners,—constrain the poor and desolate widow, that has nothing else to give, to give her mite, and add, what God esteems above the jewels of imperial crowns, her pious prayers,—inflame the young man to devote himself, a living sacrifice, upon the altar of his God, to preach, if he be found worthy, the Gospel of salvation, and if not, to labour in his sphere, and aid with both hands, and with his whole heart, in rolling onward, through the darkling, dying world, the tide of light and life,

> "Till, like a sea of glory,
> "It spreads from pole to pole."

In vain, without this spirit in our hearts, and in the hearts of those who hear us, shall we call for Mission-

* See Note II.

ary funds, or, what is far more needed, Missionary men. In vain, while men know not their duty in the case, appeal to them for its discharge. In vain, while men feel not in their own souls the value of the salvation which we preach, expect them to give what they do value for its promotion in others. In vain, expect that the sacrifices of a Missionary will be made, his labours undertaken, or his privations borne, by him who does not know, that, at the last day, the soul of every man will be held answerable for the soul of every brother, for whose instruction in the truth, whose redemption from sin, whose eternal salvation, he has not done whatever in him lay. In a word, to imbue men thoroughly with the Missionary Spirit, we must acquaint them intimately with the Missionary enterprise. We must fill their hearts with the conviction of its immense importance, and its undeniable obligation. We must trace it back before them to the divine and blessed Mission of the Son of God. We must follow it down the path-way, stained with blood and tears, of the noble, self-devoted apostolic band. We must go, with the Vaudois, to their mountain fastnesses, and hear the cliffs and caverns of their rugged sanctuary resound the praises of the Lamb. We must, with the simple brethren of the Moravian Church, forget, with hearts inflamed with love, the rigours of a polar winter, and see the gloomy

Greenland snow-cave lighted with the lamp of life. We must encounter, with Ziegenbalg and Grundlerus and Swartz, the pestilential atmosphere and burning sky of Hindostan; or, in our own day, go with Martyn, Middleton, and Heber, of our sister Church,—nay, with Robertson, and Hill, and Cadle, of our own, forsaking country, home, and friends, to bear the pure and peaceful Gospel, and the one holy, Apostolic Church, to sluggish, bigoted Indians, or to degraded, and yet proud and captious, Greeks, or to the miserable remnant of our wasting native tribes;—and, turning to the Gospel, turning to our own still and secret hearts, fathom and scan the depth and "height of that great argument," from which those faithful, fearless men, rose up, and went, convinced, resolved, devoted, bound in spirit, to perform their Master's work. To act at all, our nature must be moved. To act strongly, we must move it strongly. There is no enterprise of secular interest given up for want of means or want of men. No military plan so desperate that strong hearts do not dare and strong hands do it. No sickly spot between the tropics that commerce does not visit. No wall of thick-ribbed ice about the pole that can abate the ardent spirit of discovery. And is there nothing that can compete with these strong motives in the love of souls, the call of God, the rewards of heaven? And if there is,

why is its force not felt, why is its influence not shown? Only because the one is like ourselves, of the earth, earthly; the other like what we ought to be, spiritual, intent on heavenly things. Only because the one is before us, and about us, and within us, while we repel the other and estrange our spirits from it. Only because the one is present, pressing, must be attended to at once, while the other we regard as future, distant, to be attended to at any other time. Do you ask the remedy? Bring both alike home to the eyes and ears of men. Make the concerns of both present, immediate, urgent. Induce Christian men to attend, and to investigate. Present the subject to them often, and in interesting lights. Let them have it "line upon line, and precept upon precept, here a little, and there a little." Win them to examination and to inquiry, as though it were, what indeed it is, a matter of momentous history, or of curious and pregnant philosophy. They have minds, and they will think. They have hearts, and they will feel. There is no subject that presents to the human mind such rich materials for thought, and study, and reflection. Once engaged, they will pursue it. There is no subject that so commends itself to the feelings, and wins its way into the heart, and entwines itself with all the gentle, generous, and elevated affections. Interested in it, they will love it.

It needs, I believe, with God's blessing, nothing but investigation. They who best know its nature, will best feel its sacred obligation. By none who feel that obligation, will its duties be neglected.

Upon considerations like these, my Christian brethren, the Missionary Lecture,—I am to speak now of *its fitness to promote the object which it contemplates*,—has been established. Not to supersede—God forbid!—the constant exhibition of these solemn, saving truths, in the instructions of the sanctuary upon the holy day; but to be additional to, to come in aid of, to confirm them. Not to tempt any one of us—God forbid!—in reliance on what may be done here, to suspend or to diminish other efforts every where, and at all times; but to encourage one another's hearts and strengthen one another's hands, to provoke one another, as an Apostle has enjoined, to love and good works, and send each on his way rejoicing in his Master's service. A Monthly Lecture, delivered by the Clergy in rotation, while, from the number engaged, it will add little to our present labours, will lead us all to the patient and prayerful investigation of the means, as taught by Scripture, experience, and reason, best calculated to promote the work in which we are engaged, extend the blessings of religion, and establish the Redeemer's kingdom;—and will thus throw on the most important

subjects that can engage us, the blended light of many minds, while it engages for them,—surely we may hope it,—the blended love of many hearts. And while to those who hear, instruction may, we trust, be given, impressions created, resolutions formed, which God, approving, will confirm and bless with the precious gift of his own love shed abroad in their hearts; our union together, ministers and people, in a work so intimately concerning our common salvation, will bring down upon us,—surely we are encouraged to believe it,—the blessing of His presence, who has promised, that wherever two or three are gathered together in his name, He will be in the midst of them.

Of the subjects which will from time to time be offered for your attention, I cannot of course minutely speak. One thing I can say, the mine which is to supply them is inexhaustible. The history of the Church of Christ, from its first chapter, the book of "the Acts of the Apostles," to that which is now making its record of our day; the wonderful and interesting researches and adventures of the servants of the Most High God, in every age;—Barnabas and Paul of the primitive Church; their immediate followers in its persecuted periods; the Jesuit Missionaries, redeeming by their self-devoted and death-daring course, if aught human could redeem, the corruptions of the Papacy; the mountain Christians,

who, among the Alpine snows, preserved a pure, or kindled the first fires of a reformed Church; the Apostles, Martyrs, and Confessors of the Reformation; the worthies of that blessed communion, the good old Church of England, to which, under God, we are so much indebted; the labours of her two venerable Societies, gaining for her the deserved praise of being the Mission Church of the whole world; the unostentatious, but almost unequalled efforts of the United Brethren; the rich and happy results of modern Missionary enterprise, throwing new light upon the history of man, and new lustre on the Christian name; and, though last, most interesting of all, the current intelligence of our own Missionaries, labouring now to sustain the truths of the Gospel, and the offices of the Church, among our own brethren, who have gone westward in pursuit of fortune, and for the extension of our empire,—or to reclaim to civilization and Christianity the wild sons of the forest,—or to purge from spiritual gloom the "eye of Greece,"—or, we hope soon to add, to rend the veil of death which now enshrouds degraded Africa:—who fears, in view of such a mine, so rich, so various, the want of subjects for discussion; or who distrusts the intense, eternal interest, which, with Christian men, such subjects must possess!—But I must check myself. With the few topics which I

had proposed for your regard to-night, full half untouched, I find the reasonable limits of the lecture are well nigh exhausted. A single specimen, I cannot refrain from giving, of the nature of Missionary discoveries ;—an evidence too of the important bearing of such investigations, not upon Missions only, but on the whole subject of Gospel ministrations. We all know the great success which has attended the Moravian Missions. Do we all know the secret of their success? Would we all learn, from their example, the first lesson of Christianity? The lesson is soon stated. Let it never be forgotten!

"The scene of the experiment"—I quote the Memoirs of John Urquhart, by William Orme—"was the inhospitable region of Greenland; and the moral and intellectual condition of the inhabitants was even more barren and dreary than the scenery with which they were surrounded. Here the only plausible system of instruction seemed to be, to attempt to teach the savages those truths which are of a preliminary nature. Accordingly, the Missionaries set to work most assiduously, in telling the Greenlanders of the being and character of a God, and of the requirements of his law. However plausible this mode of instruction may appear, it was patiently continued in for *seven years*, without producing even the smallest effect on those hearts which ignorance

and stupidity had rendered almost inaccessible. The first conversion, (as far as man was concerned,) may be said to have been accidental. Some Southlanders happened to visit the brethren, as one of them was writing a translation of the gospels. They were curious to know what was in the book; and on hearing read the history of Christ's agony in the garden, one of the savages earnestly exclaimed, 'How was that? Tell me it once more; for I would fain be saved.' Sometime after this remarkable conversion, the brethren entirely changed their method of instruction. 'They now directed the attention of the savages, in the first instance, to Christ Jesus, to his incarnation, to his life, and especially to his sufferings.' This was the beginning of a new era in the history of the evangelization of Greenland. Conversion followed conversion, till the Missionaries could number *hundreds* to whom the message of God had come, not in word only, but also in power."

My brethren of the Clergy, that the preaching of "Christ crucified" is the first duty of the Christian minister, we have not been accustomed to doubt. That it is also his best interest, and surest means of success, every where and at all times, if any of us could doubt, with God's holy word before him, this little anecdote of the Moravian Mission, and a thousand

others,* which might be gathered from the records of those labourers, who, like them, have gone out, in the spirit of the first Apostles, to convert the world, most undeniably demonstrate. There is no other name,—thank God that that is given to us!—by which men may be saved, than that of Jesus Christ of Nazareth. Jesus, the Christ, is in no other way the Saviour of mankind, than as he is set forth before us, crucified for sin. "God forbid that we should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto us, and we unto the world!"—My Christian brethren, there is no glory in the cross which God acceptably regards, but that which involves implicit reliance on its merits, and implicit obedience to its commands. And he, who has not sought to bear it in his life, in humility, in penitence, in patience, in holiness, in self-devotion, in charity, will in vain rely, in the day of judgment, on its saving intervention. You then, who bear its holy sign upon your brow, you who embrace its blessed hopes within your heart, give proof this night how much you love, how much you glory in the cross!

In bringing to your notice, my Christian brethren, the claims of the Domestic and Foreign Missionary Society of the Church, we have every satisfaction which can be inspired by the most efficient and inviting plan

* See Note III.

of Christian benevolence prosecuted under the most favorable auspices. For, while it offers, or waits but for the means to offer, for your patronage, every form of Christian Missions which your hearts can desire, it presents them under the immediate auspices of the venerable Bishops, and thus justly commands your most entire and perfect confidence. Of the ten years, during which the Society has been in being, the first six or seven were passed in establishing itself in your favour, and preparing its plans of usefulness. That it has succeeded in both these points, the last three or four years clearly show, both in the extended operations which they record, and in the increased income which they exhibit. To enlarge these noble plans,—nay, to continue them even as they now are, your constant interest and your liberal patronage are needed. Do not withhold it. Do not give it grudgingly. To do good, is, of necessity, expensive. If it were not, how could it satisfy yourselves, how could it please the Lord of heaven and earth, to serve him, with that which cost you nothing? My beloved brethren, you have to-day united, with the whole Church on earth, in celebrating the Advent in the flesh of our Lord and Saviour Jesus Christ,—and in supplicating the graces of the Holy Spirit, that you may be prepared for his second Advent in

glory. Let there be no divorce between the practice of the night and the devotions of the day. Remembering that the *joy* with which you hail the rising of the Sun of Righteousness, is but a feeble and imperfect measure of their desolate *sorrow*, who sit in darkness and the shadow of death, do what becomes you to assist in throwing upon their darkling souls the light and consolation of the day-spring from on high. Do you ask what? How? How much? Let me again answer from the history of the Moravian Missions. Two of their young men, on hearing of the desperate ignorance of the West Indian slaves, offered themselves as Missionaries, to go and live among them, and teach them Christianity. And so bent were they upon their purpose, notwithstanding all opposition and discouragement, that they actually proposed to SELL THEMSELVES AS SLAVES, that they might be sure of opportunities of teaching the Gospel to the negroes. To freemen, Christian freemen, prizing liberty more than life, and the hope of salvation infinitely more than both, need any more be said? Go then and do,—I do not say *likewise*,—but what your hand, what your heart, findeth to do. As you would obtain, show mercy. By deeds of charity and love, declare your joy in his first Advent, whose birth proclaimed, "on earth peace, good will to men."

By deeds of charity and love, aspire, through the atoning merits of the divine and only Saviour of mankind, to that "crown of righteousness," which is reserved for those who "love," and look for, "his appearing!"

APPENDIX AND NOTES.

THE EPISCOPAL MISSIONARY LECTURE is the result of much and very serious deliberation on the part of several of the Clergy. With some of them, it has been for more than two years* the subject of conversation. In the month of September last, a meeting was called in reference to that and some kindred objects; but a sufficient number of the Clergy, to warrant the engagement in an enterprise of so much moment to the Church, not being present, its adoption, after much discussion, was deferred. On the 14th of November, the Author having invited to his house as many of the Clergy as could be conveniently assembled, to meet the Right Reverend the Bishop, on some matters of interest and importance, so large a number was found to be present, that the plan of an Episcopal Missionary Lecture, to be established and supported by the Bishop and the Clergy of Boston and vicinity, was laid before them. It was in substance as follows :—The undersigned, deeply interested in the Missionary enterprise, and especially in the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and believing that intelligence on the subject of Missions, and a just understanding of their sacred obligation, are alone necessary, under the Divine blessing, to excite, extend, and continue among Episcopalians a Missionary spirit, hereby associate ourselves, for the purpose of establishing and supporting a Monthly

EPISCOPAL MISSIONARY LECTURE,

in the City of Boston ; to be conducted by us severally, in such order, and under such regulations, as may hereafter be established. After suitable discussion, it was adopted, and subscribed by all—a collection, for the *general*

* In the Episcopal Watchman for April, 1828, will be found some of the Author's views on this subject.

*purposes** of the Society, it was agreed, should follow each Lecture—a Secretary was appointed to obtain the names of such of the Clergy as were not present—the Festival of the Epiphany was appointed for the general meeting of all who might unite—and arrangements made for conducting the Lectures for the two intervening months. It was desired by all, that the Bishop should make the beginning; but his engagements for the last Sunday in November, and for the first and second in December, did not permit it. The second Lecture, it is some amends to know, he will, with Divine permission, deliver. The following are the Clergymen who have, at the present date, subscribed the agreement:—

The Right Reverend the Bishop of the Diocese.
The Rev. Alfred L. Baury, Rector of St. Mary's Church, Newton.
The Rev. John L. Blake, Rector of St. Matthew's Church, Boston.
The Rev. Isaac Boyle, Rector of St. Paul's Church, Dedham.
The Rev. Thomas W. Coit, Rector of Christ Church, Cambridge.
The Rev. William Croswell, Rector of Christ Church, Boston.
The Rev. George W. Doane, Rector of Trinity Church, Boston.
The Rev. Asa Eaton, D.D., Domestic Missionary, Boston.
The Rev. Theodore Edson, Rector of St. Anne's Church, Lowell.
The Rev. John P. Fenner, Chaplain in the U. S. Navy, Charlestown.
The Rev. Geo. F. Haskins, officiating in Grace Church, Providence, R. I.
The Rev. John H. Hopkins, Assistant Minister of Trinity Church, Boston.
The Rev. James Morse, D.D., Rector of St. Paul's Church, Newburyport.
The Rev. William T. Potter, Rector of Christ Church, Quincy.
The Rev. Joseph H. Price, officiating in St. Michael's Church, Marblehead.
The Rev. E. M. P. Wells, Chaplain and Superintendent of the House of Reformation, South Boston.

NOTE I.

"Would I frame to myself," says Coleridge, "the most inspiriting representation of future bliss which my mind is capable of comprehending, it would be embodied to me in the idea of Bell, receiving, at some distant

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* Contributions to the *general purposes* of the Society are submitted to the discretion of the Directors, to be used either for Foreign or Domestic purposes. As *they* are best informed as to the wants of the Society, it was thought best to commit the whole to them.

period, the appropriate reward of his earthly labours, when thousands and ten thousands of glorified spirits, whose reason and conscience had, through *his* efforts, been unfolded, shall sing the song of their own redemption, and pouring forth praises to God and their Saviour, shall repeat *his* "new name" in heaven, give thanks for his earthly virtues, as the chosen instruments of divine mercy to themselves, and not seldom, perhaps, turn their eyes towards *him*, as from the sun to its image in the fountain, with secondary gratitude and permitted love."—THE FRIEND, Essay XIV. *London edition of* 1818, *page* 170.

NOTE II.

"That man's soul is not dear to himself"—I quote the same strange and powerful production of the same author, the most eloquent, I venture to say, of living writers, in English prose—"to whom the souls of his brethren are not dear. As far as they can be influenced by him, they are parts and properties of his own soul; their faith his faith, their errors his burthen, their righteousness and bliss his righteousness and reward—and of their guilt and misery his own will be the echo."—THE FRIEND, Essay XIII. *London edition of* 1818, *page* 162.

A kindred sentiment, I am reminded by a friend, to whom all that is most exquisite and touching in English poetry is "familiar as household words," is finely, though with quaint simplicity, expressed in that "singularly wild and beautiful poem," "The Rime of the Auncient Mariner."

"He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

COLERIDGE'S POETICAL WORKS, *Pickering's edition, Vol. II. p.* 37.

NOTE III.

One more illustration, and that in the highest degree affecting and instructive, I must give, for which I am indebted to the Rev. J. W. Cunningham, Vicar of Harrow. See his sermon on "Christ Crucified," in the *second* volume of two lately published. It is the testimony of a North American Indian, who had himself been rescued from the miseries and crimes of idolatry.

"When delivering his sentiments as to the best means of converting the heathen, he said, Brethren, I have been a heathen myself, and have grown old amongst them; I therefore know their modes of thinking. A preacher once came to us, desiring to instruct us; and began by proving to us that there was a God. On which we said to him, 'Well, and dost thou think we are ignorant of that? Go back to the place whence thou camest.' Then again another preacher came, and began to instruct us, saying, 'You must not steal, or become inebriated, or tell falsehoods, or lead abandoned lives.' We answered him, 'Thinkest thou that we know not that? Go, and practically learn these things thyself, and then teach them to thine own people; for who are more addicted to such vices than they?' Thus we sent him away also. At length a Missionary came to my hut, and sat down by me. The contents of his discourse were nearly these: 'I come to thee in the name of the Lord of heaven and earth. He sends me to acquaint thee that he would gladly save thee, and make thee happy, and deliver thee from the miserable condition in which thou at present liest. To this end he became man, gave his life a ransom for man, and shed his blood for man. All that believe in the name of this Jesus, obtain the forgiveness of sins. To all that receive him by faith, he giveth power to become the sons of God. The Holy Spirit dwelleth in their hearts; and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet, if thou prayest the Father in his name, and believest in him as the sacrifice for thy sins, thou shalt be heard and saved, and he will give thee a crown of life, and thou shalt live with him forever in heaven.' I could not, added the converted native, I could not forget his words. They constantly recurred to my mind. Even in sleep I dreamed of the blood which Christ shed for us. If, then, continued he, you would have your words gain an entrance among the heathen, preach to them Christ Jesus, his blood, his sufferings, and his death.—Such was the judgment of this converted heathen, and it may be illustrated and confirmed by the examination of almost any page in the history of idolatry."

POSTSCRIPT.*

" The mountain Christians, who, among the Alpine snows, preserved a pure, or kindled the first fires of a reformed Church."

The mountains have ever been the strong-holds of liberty and truth. " Thanks be to God for mountains ! " the Christian, no less fervently than the patriot, may exclaim with WILLIAM HOWITT, in his delightful " Book of the Seasons."—Were this the place, I could easily show that I have not spoken too strongly of the " mountain Christians " of Piedmont. " As for the Waldenses," says BEZA, " give me leave to call them the very seed of the primitive and pure Christian Church." " With *the dawn of history*," says Sir JAMES MACKINTOSH, " we discover some simple Christians in the vallies of the Alps, where they still exist under the ancient name of Vaudois." The lofty muse of WORDSWORTH, in the very spirit of their appropriate motto, " LUX LUCET IN TENEBRIS,"—*the light shineth in darkness*,—speaks of them, as

> " Those who gave earliest notice, as the lark
> Springs from the ground the morn to gratulate ;
> Who rather rose the day to antedate,
> By *striking out a solitary spark*
> *When all the world with midnight gloom was dark.*"

In the Waldensian Church, says GILLY, " we find the line carried up to a period sufficiently remote to connect her with the Apostolical succession. We trace the creed, and the local habitation, if not the very name of this Alpine Church, from age to age upwards, until we reach a date which satisfies us that having early embraced the primitive faith, she has retained it

* This should properly have been a note to page 21, at the sentence quoted above.

amid the surrounding darkness, as its only faithful depository, and having done this, we discover the simple services, the primitive institutions, and the traits of Christian character which correspond with those that may be collected from the pages of Justin Martyr and Tertullian." Bishop HOBART, in his Sermon, preached to the congregation of English Protestants at Rome, for the benefit of the Vaudois, says, "It is a remarkable and interesting trait in their history, that while the Christian world had grossly and lamentably deviated from the purity of Christian faith, polity and worship, these people retained that faith, polity and worship, in their primitive simplicity and integrity. Christian truth, almost extinguished in the darkness which for centuries overspread Christendom, was preserved pure and bright in the sequestered valleys of Piedmont; and here was lighted that torch which dispelled the superstitions and corruptions that rested on the Church, and restored her in many countries to her primitive purity and brightness." And, finally, to pursue no farther this enchanting subject, it was of these hill-saints that MILTON wrote that noble Sonnet

ON THE LATE MASSACRE IN PIEDMONT.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold:
Even them, who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not; in thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
An hundred fold, who, having learnt thy way,
Early may fly the Babylonian woe!"

MILTON'S WORKS, *Pickering's edition, Vol. III. page* 71.